

BOOK PREVIEW

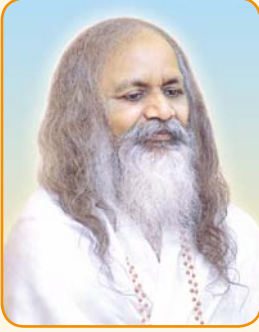
RĀMĀYAṆ

in Human Physiology



Discovery of the
Eternal Reality of the Rāmāyaṇ
in the Structure and Function
of Human Physiology

Maharaja Adhiraj Rajaraam
Tony Nader, MD, PhD



‘Rāmāyaṇ is for full enlightenment; Rāmāyaṇ is for perfection in every profession; Rāmāyaṇ is for mastery over Natural Law; Rāmāyaṇ is for fulfilment of any desire one may have. Rāmāyaṇ is to create a perfect man, a perfect society, and a perfect world.’

—Maharishi Mahesh Yogi

What is the origin of the universe? When did it all start? Where is it going? What is mind? What is matter? What is consciousness? Is there one God? Many Gods? No God at all? What can science discover? Will everything one day be fully known? Or is there anything that will forever remain outside the human ability to understand? Are we asking the right questions? Or should we simply care for our day-to-day needs, and attend to our health care, government, financial systems, and all the practical concerns of life? Where are the answers?

Science attempts to explore as many topics as it possibly can. It aims at being objective and non-biased, and at discovering answers from reliable and repeatable relationships between causes and effects. Science studies the Laws of Nature.

The predominant approach to daily living—including personal, family, national, and international questions and decisions—remains, however, very subjective, based on consensus, education, and sometimes religious values and outlooks. This subjective approach relies upon individual preferences, feelings, intuitions, spiritual and moral convictions, desires, and motives.

This book takes one of the most purely subjective and spiritual records of knowledge, the Rāmāyaṇ, and compares it to one of the most objectively-studied and scientifically-described aspects of life: human physiology.

The research presented in this book illustrates the correlation between the characters and events occurring in the Rāmāyaṇ and the structures and functions of human physiology, concluding that ultimate subjectivity is ultimate objectivity, physiology is intelligence, matter is consciousness! It reveals that the same Laws of Nature express themselves on different levels of manifestation while remaining unchanged in their function and structuring dynamics.

It is not the philosophical, moral, religious, or even social and familial underpinnings that are emphasized in this study, but the basic characters, events, places, and their interwoven dynamics as they reveal the structure and function of our human physiology. No value judgment nor philosophical or moralistic analysis is attempted.

The Rāmāyaṇ is not studied here as a text belonging to any one religion, nor to a particular race or belief system. The Rāmāyaṇ tells the story of Natural Law through its events and characters, just as Natural Law reveals its story in every individual physiology, life, and in the ever-expanding universe.

The Author



Dr. Tony Nader received his MD degree from the American University of Beirut, where he also studied internal medicine and psychiatry.

His PhD is in the area of Brain and Cognitive Science from the Massachusetts Institute of Technology (MIT), where he was also a visiting physician and Assistant Director at the Clinical Research Center. He completed his post-doctoral work as a Clinical and Research Fellow in Neurology at the Massachusetts General Hospital, Harvard Medical School.

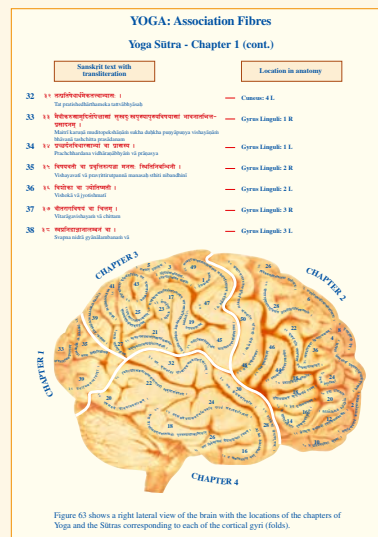
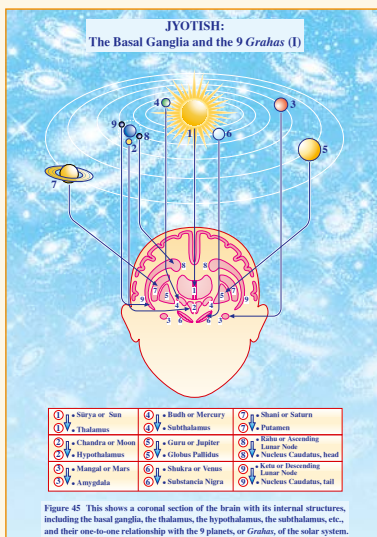
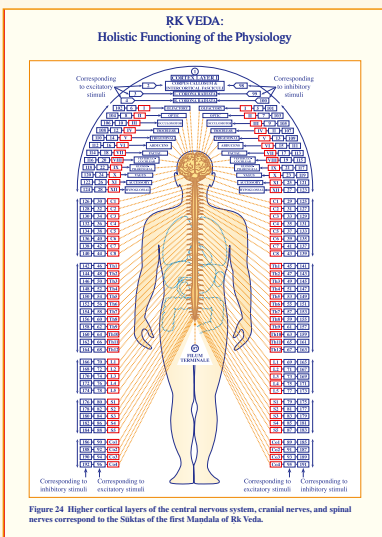
Dr. Nader has conducted research on neurochemistry, neuroendocrinology, and the relationship between diet, age, behaviour, mood, seasonal influences, and neurotransmitter and hormonal activity, and on the role of neurotransmitter precursors in medicine.

Dr. Nader's desire to gain total understanding of the human mind and body—of consciousness and physiology—led him to the study of Maharishi's Vedic Science and Technology under the guidance of His Holiness Maharishi Mahesh Yogi.

On the basis of his knowledge of physiology, Dr. Nader has successfully correlated each aspect of the Vedic Literature to a specific area of physiology, with the conclusion that human physiology is the expression of Veda and the Vedic Literature. This is the subject matter of his first book, *Human Physiology: Expression of Veda and the Vedic Literature*.

This discovery has been appreciated by scientists and political leaders throughout the world. Its practical application has been documented by original research conducted by medical doctors and scientists, which demonstrates the effectiveness of Vedic Sounds and Vedic Vibrations for the treatment of chronic disorders.

In appreciation for his achievements in illuminating Vedic Science in the light of modern science, Dr. Nader was honoured by Maharishi with the title 'Maharaja Adhiraj Rajaraam' and given responsibility for guiding the Global Country of World Peace (www.GlobalCountry.org).

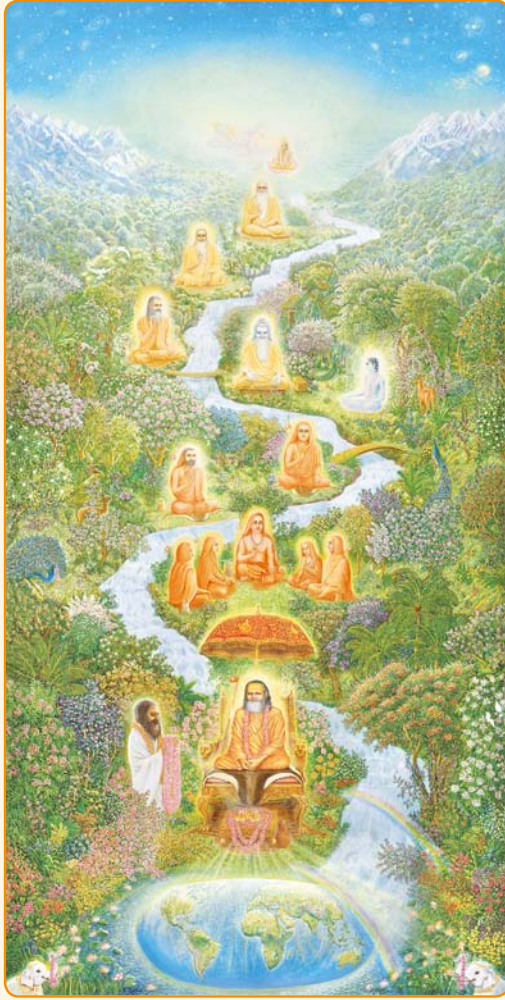


Sample pages from Dr. Nader's first book, *Human Physiology: Expression of Veda and the Vedic Literature*.

Introduction

The Rāmāyaṇ is part of Veda. The term *Veda* in the Sanskrit language means ‘knowledge’. Traditionally, Veda and its literature—the Vedic Literature—is held to be the total knowledge of life and creation, transmitted orally for thousands of years by the Vedic families of India. In recent times, Veda and the Vedic Literature has been recorded in book form, and examined from different perspectives depending on the interests, level of knowledge, experience, and understanding of its commentators.

Over the past 50 years, His Holiness Maharishi Mahesh Yogi revealed the complete knowledge of Veda, its structuring dynamics in the Vedic Literature, and its infinite organizing power.



Maharishi received the supreme wisdom of Veda from his master, Bhagavan Brahmananda Saraswati, Jagadguru Shankaracharya of Jyotir Math, Himālayas, a shining light in the line of the great teachers of the Holy Tradition of Vedic Masters, which includes Vasishta, Vyāsa, Shankara, and their disciples.

Maharishi organized the scattered Vedic Literature into 40 branches and showed that it is a perfect science of life. One of the 40 branches is called Itihās, which includes the two great Vedic Epics, Mahābhārat and Rāmāyaṇ. These contain accounts of sages, *Ṛishis* (Seers) and kings, *Devatās* (Divine Beings) and *Rākshasas* (demons), the incarnations of Divinities, great wisdom and teachings, ideal values and behaviour, as well as plots between and within families, battles, wars, and the actions and interactions of many different types of beings.

Veda and Vedic Literature are the Sounds of the Unmanifest Becoming Manifest

Maharishi demonstrated that the entire Vedic Literature is the first expression of unmanifest, pure Being becoming manifest on the vibrational level of sound, and that everything in the universe sequentially emerges from the unmanifest through these vibrations. Every galaxy, every planet, every individual human being, every living creature, as well as every *Devatā* and every *Ṛishi*, are all expressions of the one unbounded ocean of pure Being.

Maharishi further revealed that in its most fundamental value, the Vedic Literature embodies the total potential of Natural Law, the totality of all the Laws of Nature that create and administer every aspect of our universe. Maharishi's great gift is the technologies through which we can dive deep within our own self-referral consciousness and directly experience these Laws of Nature and their dynamic interactions, and unfold them in our own awareness; and he has given us a complete science of consciousness so that we can intellectually understand the Laws as they express themselves in human physiology in both structure and function.¹

Veda is total knowledge, and always expresses the knowledge of Natural Law—how it unfolds and interacts and guides the destiny of everyone and everything. The expressions of Veda are first pure reverberation, but to make Veda more accessible to those who may not wish to dwell in the fine, pure value of sound and silence, Veda also expresses itself on a level in which the Laws of Nature and their actions and interactions are depicted in stories and epics, which can be understood by everyone. In this way, the Laws of Nature are personalised as men, women, demons, *Devatās*, or *Ṛishis*, whose activities and interactions are shown in the form of stories. In these narrations, they might fight with one another, help each other, teach others; or they might feel angry or happy or glorious; or they could create trouble or transform life, or have families and children.

So when we consider the stories of the Vedic Literature from the perspective of Maharishi's Vedic Science, we have a new platform—we understand that they are not just events from the distant past, but are also the descriptions of how Natural Law creates and evolves, how it interacts with itself as it evolves, what brings *Karma*, what creates relationships between different aspects of the whole structure and function of the entire universe, and so forth.

The Rāmāyaṇ as the Expression of Human Physiology

The Rāmāyaṇ revolves around Rām. Rām, often referred to in other branches of the Vedic Literature as Lord Rāmachandra, was born in the family of the Ikshvāku race of the solar dynasty. His father was Dasharath, his mother Kausalyā, and throughout the story Rām performed great feats while destroying negativity and restoring the world to a perfect state. We may think of the Rāmāyaṇ as a series of historical events from the distant past, when Rām came to Earth as an incarnation of Vishṇu and defeated the demon Rāvaṇ, but Maharishi explains that the story is a description of total Natural Law—its characters and their actions and interactions unfold the story of Natural Law as it expresses itself into all aspects of creation.

1. Nader, Tony MD, PhD. *Human Physiology: Expression of Veda and the Vedic Literature*, Maharishi Vedic University Press, Vlodrop, The Netherlands, 1994.

In this study we will examine the Rāmāyaṇ to see how it displays Natural Law in our physiology. Human physiology is Veda and the Vedic Literature; it is the embodiment of total Natural Law. Total Natural Law includes everything in the universe. The Rāmāyaṇ, which embodies Total Natural Law, must also be within us. It does not matter what nationality we are, or what our worldview may be, the story of the Rāmāyaṇ is taking place within each of us at every moment.

This journey of understanding the Rāmāyaṇ in human physiology will give us a profound insight into Natural Law and also into our own body. We will see how the social relationships in the Rāmāyaṇ, such as those between parent and child, or between brothers and sisters, describe physiological realities. We will see a mother nourish, protect, and give to her children, and how this relationship describes a physiological structure nourishing and protecting the part of the body corresponding to her children; and we will see how each of the different types of characters—*Ṛishis*, *Devatās*, *Rākshasas*, animals, etc.—all reflect distinct physiological structures and functions, and how their actions and interactions consistently portray the same interactions of the human physiology.

We will also see that each detail of the story bears profound physiological and psychological significance. This not only includes the activities of living beings, but also abstract details, including curses and boons, geographical features (such as mountains, caves, and oceans), and constructions (buildings and bridges), as well as a full range of human emotions. Indeed, we will see how every minute part of the Rāmāyaṇ displays important characteristics of human physiology and psychology.

As we proceed through the narrative, we will also encounter the display of what might be considered superhuman feats of the *Devatās* and the *Avatārs* (incarnations of the principle *Devatās*). These include the performance of actions from a distance, the transformation of appearance, or flight through the air. Such abilities are known as *Siddhis*, and illustrate fundamental characteristics of Natural Law that express themselves as actions and interactions within the physiology.

The behaviour and relationships of some characters display ideal values. Hanumān, for example, provides a wonderful example in his deep and one-pointed devotion to Rām, which exemplifies the love and devotion for God, for one's spiritual master. Similarly, we see the love and attention between parent and child in the love of King Dasharath for his children, and we observe the devotion between Rām and Sītā. In Sītā's abduction, on the other hand, we encounter sorrow and loss, while qualities of self-sacrifice and perseverance are vividly demonstrated when a great eagle, Jatāyu, followed Sītā and faced his own destruction while trying to save her. The behaviours among the characters also display the variety of influences upon human life, including planetary influences, the effects of past actions, and the fundamental motivation toward progress and evolution.

The abstract feelings and emotions presented throughout the Rāmāyaṇ also represent the manner in which matter interacts with matter—how our material physiology interacts with itself and reveals the story of its creation. In Chapter I, we will see that matter is consciousness—that everything we see, feel, and experience on the material level is simultaneously taking place

within non-material, pure, self-referral consciousness. Thus we find that every individual is Cosmic, containing all the Laws of Nature, the entire Veda and Vedic Literature, all the planets and stars, and all the *Devatās*, and that the story of the Rāmāyaṇ is the story of Natural Law, continually taking place in our own physiology.

In locating any character, relationship, or event from the Rāmāyaṇ within the human physiology, consistency will be our guiding principle. This means that whenever we correlate a character with a part of the body, it must be consistent with all the activities, relationships, stories, and past and future considerations related to that character. All these details must also be consistent with the physiological structures and functions corresponding to other related characters and events in the narrative.

In *Human Physiology: Expression of Veda and the Vedic Literature*, the forty aspects of Veda and the Vedic Literature were located within our physiology. Now we are examining a story involving kings, the incarnations of divinities, the incarnations of negative powers, and the manifestations of various personalities such as animals, demons, etc., who interact in the field of life in the natural evolutionary process of Natural Law. Each of these is an expression of Natural Law in a physical form, and helps tell the story of Natural Law in terms of a drama.

We will begin our investigation in Section I with an overview of the main principles of Maharishi's Vedic Science, so that we can understand the context in which this study takes place. In this we will see how the diverse universe unfolds from the supreme, unified reality of life, and how each of us grows and evolves to higher states of consciousness. We will then explore the basic systems within the human body, so that the correlations between the Rāmāyaṇ and physiology are rich and meaningful. Chapters III and IV explore the basic fundamentals of the physiology such as space, energy, structure, and function, and how they relate to the six fundamental *Devatās*.

In Section II we begin the comparative study of the Rāmāyaṇ and human physiology, following the narrative as revealed by Vālmīki.

Section III first retraces the path of Rām in the physiology and compares it to his travels throughout India, and then summarizes the salient aspects of the other two main characters of the Rāmāyaṇ: Sītā and Hanumān.

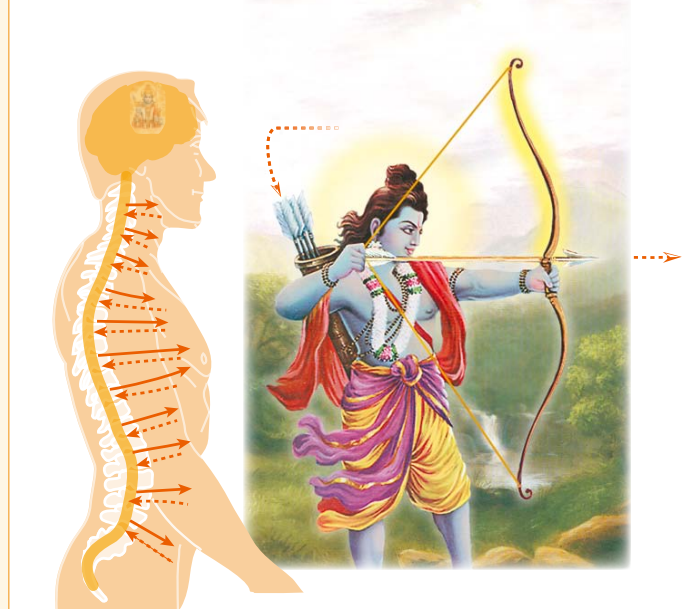
In Section IV, various aspects of characters appearing in other parts of the Vedic Literature, which are somewhat related to the Rāmāyaṇ, are described and correlated with corresponding physiological structures.

While reading this book from beginning to end gives a most complete appreciation of the topic, readers who are familiar with some aspects can certainly proceed directly to the chapters and sections of their interest.

Excerpts from pp. 200 – 201 of *Rāmāyaṇ in Human Physiology*

Rām's Arrows Returning to the Quiver Feedback Loops of the Nervous System

Brain → Spinal cord → Nerves → Muscles



Nerve impulses activate the end organs of action (muscles, glands, blood vessels, etc.), resulting in sensory feedback to the brain as the basis for the next action.

Rām's Arrows Return to His Quiver

Rām's arrows always returned to his quiver, which corresponds to feedback mechanisms that inform the central nervous system about specific activities that have taken place. These provide important information about the degree of success of an action. Within the muscles, for example, there are special sensory spindle fibres that enable information to be sent back to the brain describing how far the muscle has been stretched. In the autonomic nervous system there are also many types of sensory systems that provide information about the internal state of physiological activity, such as the blood pressure within an artery, or the level of sugar in the blood. The arrows' return is also related to the inputs from our sense of sight, smell, hearing, taste, and touch, which supply our nervous system with a variety of information about the outside world. In this story, we are told that Rām's arrow returned from the seventh subterranean region [associated with the 7 sāl trees that correspond to the 7 columns of the brain stem].

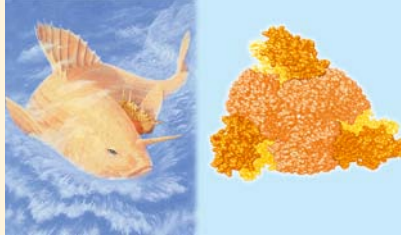
On a cellular level, the return of Rām's arrows demonstrates that the nerve cell is capable of renewing itself so that impulses can go out again and again. This mechanism of renewal is present on the ionic level of the nerve, particularly within the nerve membranes. There are mechanisms whereby a membrane that has undergone depolarization or hyperpolarization can renew itself through an exchange of ions. This is an automatic homeostatic process constantly occurring throughout the physiology.

The process of renewal described by the return of Rām's arrows is everywhere, on all levels of creation—atomic, molecular, and cellular, as well as the levels of the organs and organ systems. We see it especially in Maharishi's description of the sequential unfoldment of Veda and the Vedic Literature. As Veda unfolds from its source in self-referral consciousness, it is the expansionary quality, embodied in the aspect of the Vedic Literature known as Vyākaraṇ, that gives it its tendency to sequentially elongate itself, and it is the self-referral quality found in Nirukt, which ensures that it always stays connected to its source in Ātmā.

Excerpts from pp. 352 – 373 of Dr. Tony Nader's First Book
Human Physiology: Expression of Veda and the Vedic Literature

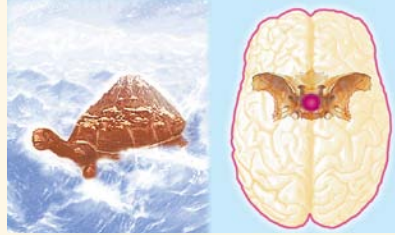
Dash Avatār in the Human Physiology

Matsya Avatār in the human physiology



Matsya Avatār corresponds to the hormones that circulate in the body fluids.

Kūrma Avatār in the human physiology



Kūrma Avatār corresponds to the portal system located in the hypophysis of the brain, which sits in a structure called the sella turcica.

Varāha Avatār in the human physiology



Varāha Avatār corresponds to the brainstem supporting the brain.

Narasimha Avatār in the human physiology



Narasimha Avatār corresponds to the diencephalon in the centre of the brain.

Vāman Avatār in the human physiology



Vāman Avatār corresponds to the homunculus in the motor cortex.

Parashurām Avatār in the human physiology



Parashurām Avatār corresponds to the amygdala, and his axe corresponds to the corpus callosum in the brain.

Rām Avatār in the human physiology



Bhagavān Rām Avatār corresponds to the somato-sensory and supplementary sensory-motor cortex in the brain. The river Sarayu, which borders the city of Ayodhyā, corresponds to the middle cerebral vein.

Kṛishṇa Avatār in the human physiology



Bhagavān Kṛishṇa Avatār corresponds to the parietal lobe and sensory cortex in the brain.

Buddha Avatār in the human physiology



Buddha Avatār corresponds to the diencephalon and brainstem areas.

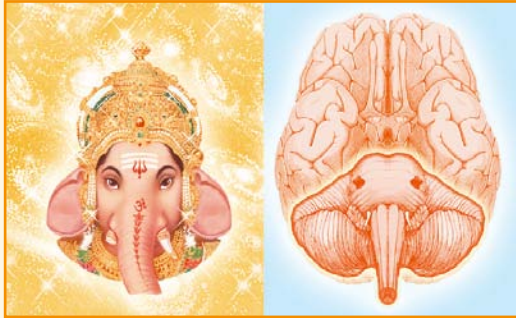
Kalki Avatār in the human physiology



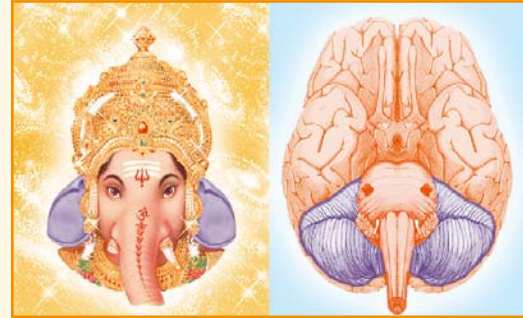
Kalki Avatār corresponds to the temporal lobe, which sits on a horse-shaped structure called the hippocampus. The hippocampus corresponds to Kalki's horse.

Excerpts from pp. 343 – 345 and pp. 376 – 377 of
Human Physiology: Expression of Veda and the Vedic Literature

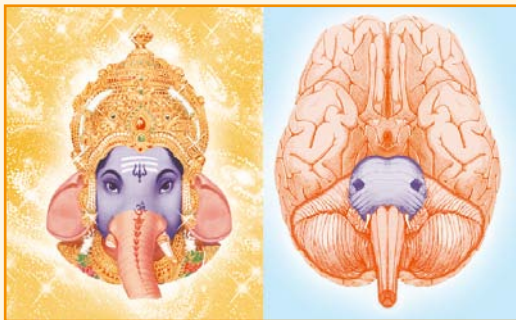
Gaṇesh in the Human Physiology



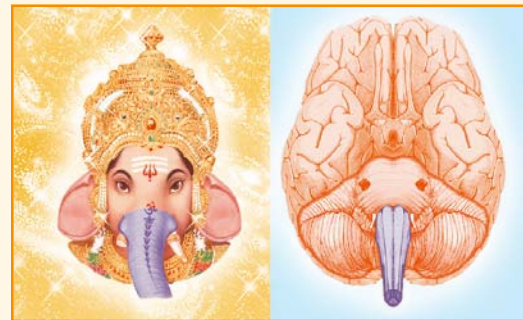
In this ventral view of the brain we see the clear correspondence between Gaṇesh and the pons, medulla, and cerebellum.



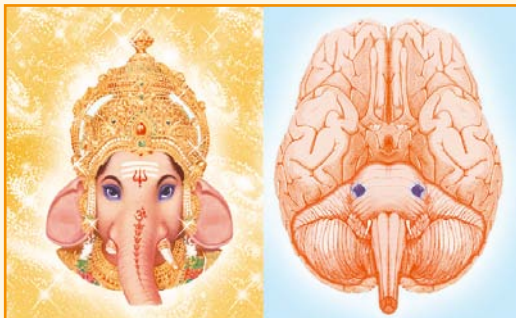
The ears of Gaṇesh correspond to the cerebellum.



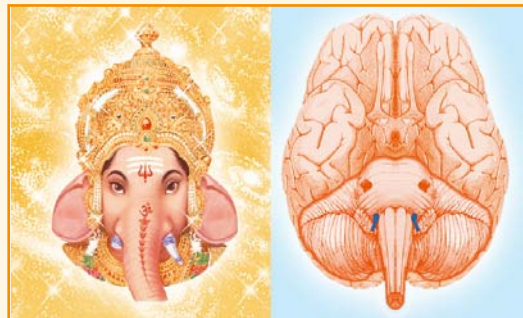
The face of Gaṇesh corresponds to the pons.



The trunk of Gaṇesh corresponds to the medulla.



The eyes of Gaṇesh correspond to the roots of the trigeminal nerves.



The tusks of Gaṇesh correspond to the nerves at the base of the pons.

Mother Divine in the Human Physiology



The 4 arms of Saraswati correspond to the 4 lobes of the brain.



The 4 hands of Lakshmi correspond to the 4 chambers of the heart.



The 8 arms of Dūrgā correspond to the 8 nerves that emanate from the sacral bone.

Release of Prof. Tony Nader's First Book



The President of India Releases Prof Tony Nader's First Book to the World

His Excellency Sri Dr Shankar Dayal Sharma, President of India, Land of the Veda, receiving *Human Physiology: Expression of Veda and the Vedic Literature* from the author, Professor Tony Nader, International President of Maharishi Open Universities.

Following the meeting on 15 March 1994, the President released the book to the world.

‘Maharaja Adhiraj Rajaraam is talking in terms of the mechanics of transformation of Natural Law into physiology. He has realised that the total Constitution of Natural Law, which governs the universe with perfect order, is lively in every grain of physiology. And the language of Rāmāyaṇ is that language in which Total Natural Law is actually seen administering the whole universe.’ —MAHARISHI MAHESH YOGI

‘Such great thanks go to Maharaja Adhiraj Rajaraam who, with Maharishi Mahesh Yogi’s guidance, proves without a doubt that the Rāmāyaṇ is not just a fanciful story from the past – nor a myth. Maharaja Adhiraj Rajaraam shows that this story is always alive in the Eternal Field of Consciousness – The Absolute – The Unified Field of all the Laws of Nature – and that this story with all its characters – happenings – details – is alive and being unfolded in each and every human being. It is the eternal story of Totality and of the individual’s enlightenment, the full potential of every glorious human being.

It is so beautiful that the total precious knowledge of this story is now available to be fully appreciated. This book of Maharaja Adhiraj Rajaraam’s confirms completely that the Rāmāyaṇ is the eternal cosmic story of All That Is, told by All That Is.’

—David Lynch, Filmmaker

‘Maharaja Adhiraj Rajaraam (Dr. Tony Nader, MD, PhD) is one of the great, innovative geniuses of our time. With his intellect finely honed by doctoral and post-doctoral research in neuroscience at Massachusetts Institute of Technology (MIT) and Harvard Medical School, and his intuition and feeling deeply cultivated by years of personal training with renowned Vedic scientist and sage, Maharishi Mahesh Yogi, Dr. Nader beautifully integrates cutting-edge science with the ancient wisdom of the Vedas.

His remarkable scientific elucidation of the Rāmāyaṇ reveals how this timeless saga is truly about ourselves—a story that is continuously unfolding within our very brain and body. This makes the Rāmāyaṇ immediately relevant to the life and very soul of the reader.’

—John Hagelin, PhD

World Renowned Quantum Physicist
President, Global Union of Scientists for Peace

‘Maharaja Adhiraj Rajaraam has seen in the story of Shri Rām in the Rāmāyaṇ the basic principles of the administration of the whole universe by the totality of the Laws of Nature. This is the cosmic potential of every human being, in every culture and language, in every corner of the earth.’

—Dr. Bevan Morris

Prime Minister, Global Country of World Peace
President, Maharishi University of Management, USA

‘This book represents one of the most important achievements in the history of mankind. It marks a turning point in which the newest and oldest traditions of knowledge converge, contributing to a paradigm-changing understanding of human potential. It is the great genius of Dr. Nader to have uncovered the detailed connections between human physiology and the long-revered story of the Rāmāyaṇ, thereby illuminating the age-old precept that our body is the microcosm of the macrocosm.’

—Robert Keith Wallace, PhD

Founding President and Trustee, Dean, College of Perfect Health, Maharishi University of Management, USA

‘This book is a perfect sequel to Dr. Nader’s first groundbreaking work on the correspondence of the Vedic Literature and human physiology. He has shown in his expert manner, in a way understandable to all, how the timeless tale of the Rāmāyaṇ is the expression of the detailed structure of human anatomy and the subtle mechanics of human physiology. It will serve as a revelation to physicians, scientists, and those who desire a greater understanding of the unity underlying all that makes us human.’

—Gary P. Kaplan, MD, PhD

Clinical Associate Professor of Neurology
Hofstra University School of Medicine

For more information

To Purchase *Ramayan in the Human Physiology*, please contact:

1) MUM Press Publications:

Tel: 800-831-6523 or +1-641-472-1101

Email: mumpress@mum.edu

Web: www.mumpress.com

2) Maharishi Ayurveda Europe:

Tel: +31-0475-529111; Fax: +31-0475-404055

Email: map@ayurveda.nl

Web: www.ayurveda-products.eu

Ramayan in the Human Physiology, First Edition: 12 Jan. 2012 • 460 pages • ISBN 978-0-578-09885-2 • © Maharishi Press Ltd.